

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. I.

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CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—*post paid.*

An index to the paper will be given at the close of the year.

** Advertisements inserted at the usual prices.

From the Columbian Star.

THE WALDENSES AND ALBIGENSES.

[Compiled chiefly from Jones' History.]

No. X.

Oliver Cromwell held the reins of the English government, at the time the Waldenses were experiencing, in the valleys of Piedmont, the complicated sufferings which were briefly detailed in the preceding number. His zeal for Protestantism, and his inflexible opposition to Popery in all its forms, are well known.

About the 20th of May, 1655, an account of the Duke of Savoy's proceedings against the Waldenses, reached England, and it no sooner came to the ears of the Protector, than "he arose like a lion out of his place," and by the most pathetic appeals to the Protestant princes upon the continent, awoke the whole Christian world, exciting their hearts to pity and commiseration. At this critical juncture, the office of Latin Secretary to Cromwell, was fortunately filled by the poet, John Milton, who was a most decided enemy to all persecution on account of religion. He appears to have been among the first in England who understood the principles of toleration, and his prose writings abound with the most enlightened and liberal sentiments. The sufferings of the Waldenses touched his heart, and drew from his pen the following exquisite sonnet.

ON THE LATE MASSACRE IN PIEDMONT.

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountain cold;
E'en them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.

Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans

The vales redoubled to the hills, and they
To heaven. Their marty'd blood and ashes sow
O'er all the Italian fields, where still doth
sway

The triple tyrant; that from these may grow
A hundred fold, who having learned thy way

Early may fly the Babylonian woe.

It devolved upon Milton to address the heads of the different Protestant states in Europe, with the view of interesting them in the affairs of the Waldenses. His letters deserve to be handed down to the latest ages of the world as a noble instance of a benevolent and feeling mind, worthy of the author of *Paradise Lost*. They are in themselves highly interesting, as well as intimately connected with the history of the Waldenses, but are much too numerous & long to find place in these numbers.

One of the first of Cromwell's acts was to appoint a day of fasting and prayer, to seek the Lord in behalf of this afflicted people; a public declaration of their suffering state was also issued to call the inhabitants throughout the land to join in free and liberal contributions towards their succour and support. In this, the Protector himself set them a noble example, by commencing the subscription with a donation of *two thousand pounds*, from his own private purse. And that no time might be lost, in testifying his good will towards the Waldenses, he ordered Sir S. Morland to prepare for setting off with a message from the English government to the Duke of Savoy, beseeching him to recall the merciless edict of Gastaldo, and to restore the remnant of his poor distressed subjects to their liberties and homes.

On the 26th of May, Mr. Morland took his departure for the continent. On his way to Piedmont, he delivered a letter from Cromwell to the French King, which drew from the latter, many expressions of regret at what had happened, and many promises that his influence

should be used in protecting the scattered and friendless inhabitants of the valleys. On the 21st of June, Morland arrived at the residence of the Duke of Savoy, near Turin, and soon obtained an audience. He introduced himself in an elaborate Latin Oration, which he delivered in presence of the Duke's mother, and all the court, and in which he painted in strong colours the accounts that had been received in England concerning the dreadful atrocities which had been recently perpetrated upon the Waldenses by the soldiery. He then delivered the letter of Cromwell, which had its intended effect.

Letters were also addressed by the Protector to the Kings of Denmark and Sweden; to the Lords of the United Provinces, to the Swiss Cantons, to the Prince of Transylvania, to the Consuls and Senators of Geneva, all of which prove the firm hold which the case of the Waldenses had taken on the mind of the English Government. The collections made in England and Wales for their relief, amounted in a short time to *thirty eight thousand two hundred and forty-one pounds, ten shillings and six pence.*

It must afford pleasure to every benevolent mind, to reflect upon the interest that was now taken in the fate of the Waldenses by all the Protestant states of Europe; at the same time that it gives us a satisfactory pledge of the high estimation in which that class of Christians was universally held. Almost every Protestant Prince and State on the continent wrote letters to the Duke of Savoy, declaring their abhorrence of that sanguinary massacre, and interceding for his persecuted subjects. The Swiss Cantons undertook to mediate with the Duke in behalf of the exiled Waldenses, and sent four of their leading men, who were authorized to negotiate a treaty of accommodation between the court of Savoy and the Protestant states. Such a treaty was agreed upon and ratified by the parties. But when it came to be published to the world, the exiled Waldenses were dissatisfied with the epithets applied to them in the preamble, and at a general meeting drew up a *memorandum* to the effect that "This instrument catalogue was sent with an appeal to the King of France, imploring his interposition to get their grievances redressed. The King, on the receipt of this appeal, expressed great concern for the deplorable condition of the Waldenses, but his kind intentions towards them were entirely frustrated by some malignant spirits near the throne.

After all the efforts of Protestant Europe, very little was accomplished for the relief of the suffering churches of Piedmont. Mr. Morland remained among them three years and then returned, "leaving the people where he found them, among the potsherds, with sackcloth and ashes spread under them, and lifting up their voice with weeping" on account of the oppressive cruelties of their Catholic masters.

In the year 1658, and at the moment that the English government was making such laudable exertions to relieve the Waldenses of Piedmont, the news arrived of another dreadful scene of cruelty and distress exercised towards a branch of the same people, inhabiting a distant quarter. The exiles from Bohemia had established themselves in Poland, and were successfully prosecuting their peaceable avocations, when a Popish army fell upon them, and destroyed multitudes with fire and sword. Their ministers were tortured to death by every mode which barbarity could invent, and thousands of others, mostly women and children fell victims to their diabolical fury. Their dead were dragged from the graves and torn to pieces, or exposed to public scorn. The city of Lesna, in which were three flourishing churches, was plundered and burned to ashes, but the inhabitants mostly escaped by flight, and wandered through Silesia, Brandenburg, Lusatia, and Hungary, poor, destitute, and afflicted. The horrors of this persecution exceed all description. Suffice it to say, that the cruelties practised upon all who fell into the hands of the persecutors, were the severest which savage inhumanity, inflamed by bigoted zeal, could devise.

If we calmly review the conduct of the church of Rome towards the Waldenses, and mark the savage ferocity with which it had for several centuries pursued them, we shall be induced to believe that nothing but their total extirpation could satisfy the relentless fury of their adversaries. We have seen that whether in France, Spain, or England; in Bohemia, Calabria, or Poland; in Germany or the Netherlands; in Italy or the valleys of Piedmont; one common fate awaited them—"to be slain

for the word of God, and for the testimony which they held." But the crisis of their affairs had now arrived.

In the year 1672, a war broke out between the Duke of Savoy and the Genoese; and, at the moment when the forces of the Duke were on the brink of ruin, the Waldenses, forgetting his past conduct, enrolled themselves under his banner, and soon enabled him to retrieve his former condition. For this act of patriotic loyalty, they publicly received the Duke's grateful acknowledgement. From this time till his death, in 1675, he continued their friend and patron.

In January, 1686, Victor Amadeus II., then Duke of Savoy, issued an edict, for bidding his subjects upon severe penalties, the exercise of the Protestant religion. The Swiss Cantons interfered in order to avert the impending blow. But the negotiations were all fruitless, as the court of Turin, in conjunction with that of Versailles, was resolved on the destruction of the Waldensian church. A French army was waiting at the confines of the valleys for orders to commence the work of death and extermination. A kind of liberty was given the Waldenses to retire—but under such conditions as would expose them to the fury of the soldiery, or to other calamities worse than death itself. The whole transaction on the part of the Duke and his officers was marked with the blackest perfidy and equivocation.

On the 22d of April, 1686, the attack was commenced by the army under the command of Catinat, and a scene succeeded which makes one blush for the depravity of his race. The melancholy narrative need not be detailed. The united armies of France and Savoy inhumanly butchered thousands of the Waldenses, committed more than 12,000 of them to prison, and dispersed their children among the Catholics. Concluding their work was accomplished, they proceeded to the confiscation and destruction of private property, and the demolition of churches. Thus were the valleys of Piedmont depopulated of their ancient inhabitants, and the light of the glorious for many preceding centuries, it had shone with resplendent lustre.

Those who were imprisoned in Piedmont, suffered all the calamities which cruelty, neglect, disease and famine could produce. But in the month of October, induced by the entreaties of deputies from the Swiss Cantons, the Duke of Savoy issued a proclamation for their release and departure from his dominions. They were released, but hundreds of them perished in their journey to Geneva, whether they were led over the mountains covered with snow and ice. In all the places where they retired, they were received with kindness and hospitality, and the few that survived were cherished as the remnant of the ancient church which had for centuries preserved the apostolic faith in its purity. Thus ends the history of the Waldenses and Albigenses, who, for more than six hundred years, were as sheep led to the slaughter, but who, in all their sufferings and martyrdoms, maintained and adorned the religion of Christ. Their extermination* may safely be attributed to Louis XIV., the most profligate and arrogant King who ever disgraced the throne of France. Yet in all his cruelties to this unhappy people, he was seconded by the Catholic church, which, if other evidences were wanting, has sufficiently proved herself, by her treatment of the Waldenses, to be Anti-christ—the mother of harlots, and abominations of the earth.

In the next and last number, I shall give a brief account of the religious sentiments of the Waldenses as well as their plan of church-building and mode of worship.

* A work has recently been published in London, entitled, "Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois, or Waldenses, Protestant inhabitants of the Cottian Alps. By the Rev. W. S. Gentry, M. A."—From a variety of facts, derived by much labour, and critical investigation, the Author undertakes to prove the antiquity and purity of the Waldensian church. His reviewers acknowledge themselves satisfied that he has established, by the testimony of ancient manuscripts, bulls of Popes, edicts of Princes, and an etymological investigation of their language, the contested point, that the modern Vaudois are the Aboriginal race, who were formerly known by the name of Waldenses; and that this religious community never ceased to exist, or to profess the apostolical faith of the primitive church, in the same secluded glens in which it was first preached to them. I alluded in the seventh number of these sketches to the fact that most ecclesiastical writers have spoken of the total disappearance of the Waldenses before the reformation, and that the whole world was represented by them as then overwhelmed

by the darkness of Popish superstitions. The doubt there suggested as to the truth of these representations is strengthened by the facts produced by Mr. Gilly. He has adduced unquestionable evidence, that during the darkest ages preceding the days of Luther, immense numbers of the Waldenses were providentially preserved as faithful witnesses of the truth. He enters into a discussion, to show, what I stated in my second number, that Peter Waldo, the reformer of Lyons, was not the founder of the Waldensian church, but, on the contrary, derived his doctrines from it. In the third chapter, he speaks of being introduced to a Vaudois family at Turin, gives a description of the Superba, built by Victor Amadeus II., and goes into a full detail of the horrible persecutions of the Waldenses by that Prince in the year 1666. At Pomaretto, a Protestant village of the Alps, he met with the venerable Rodolphe Peyrand, primate of the Waldensian church. He found him "residing on one of the most dreary spots that ever burst upon the view, and in a cottage whose appearance was inferior to the most indifferent parsonage in England, or the humblest manse in Scotland."

miles from its mouth. It contains 30,000 inhabitants, and is the most commercial town in the empire.

2. Ava.—The seat of government, and residence of the Emperor. It is on the Ah-ra-wah tee, 354 miles above Rangoon.—Rev. Adoniram Judson, D. D. preacher and translator; and Rev. Jonathan D. Price, M. D. preacher and physician. Here is a mission house, erected chiefly to the expense of the Emperor. Dr. Judson has finished the translation of the New Testament into Burman, a language spoken by about 18,000,000 of heathen. Another Missionary is expected to sail for Burma soon.

3. Chittagong, a town in Arracan, 280 miles east of Calcutta. Here is a church of 70 or 80 members, conducted by the English Baptists. This is the station vacated by the death of the lamented Mr. Colman. It has not been since occupied by American Missionaries, but probably will be as soon as means will allow.

BAPTIST MISSIONS.

The following Statements, &c. have been published by the Standing Committee, at Boston. They cannot be too widely circulated:

MISSIONARY STATEMENTS.

BOARD OF MANAGERS.

This Board consists of forty-one persons, among whom are the President, the Secretary, and the Agent, of the Convention, *ex officio.*

Officers of the Board.

Rev. Thom. Baldwin, D. D. Boston Pres't. Rev. Burgiss Allison, Wash'n, Vice Pres't. Rev. Jesse Mercer, Powelton, Pres't. Rev. O. B. Brown, Wash'n, Vice Pres't. Rev. L. Bolles, D. D. Salem, Vice Pres't. Hon. Heman Lincoln, Boston, Treasurer. Rev. W. Stoughton, D. D. Wash'n, C. Sec't. Rev. Lucius Bolles, D. D. Assistant C. Sec't. Rev. Ira Chase, Washington, Rec. Sec't. Rev. Luther Rice, Washington, Agent.

The following Resolutions of the Board of Managers of the General Convention, were passed September 27, 1824.

1. *Resolved*, That the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman Missions—take all the necessary measures for supplying

Board that they may be regularly appointed—report to the Board whenever, in their opinion, it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board, the probable amount of funds needed for the Missions under the direction of said Committee, that the same may be appropriated accordingly.

4. *Resolved*, That all money collected for Foreign Missions, and all other moneys that may be appropriated by this Board for that object, shall be placed, by regular appropriations of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require.

6. *Resolved*, That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be published in the *Latter Day Luminary*, and in the *American Baptist Magazine*.

STANDING COMMITTEE OF FOREIGN MISSIONS.

Rev. Thomas Baldwin, D. D. Boston. Rev. Daniel Sharp, do. Rev. Francis Wayland, Jun. do. Rev. Lucius Bolles, D. D. Salem. Rev. Jonathan Going, Worcester. Rev. Bela Jacobs, Cambridge.

6. The Correspondence relating to Foreign Missions will be hereafter conducted through Rev. Dr. Bolles, of Salem (Mass.) to whom letters on that subject should be addressed.

MISSIONARY STATIONS, &c.

The Board has established Missions in Burmese, among the Ottawas, the Miamies, and Putawatomies, the Cherokees, the Creeks, and in Africa. It has been in contemplation for some time to send Missionaries to South America, but the present state of the country has induced them to delay it for the present. It is also in contemplation to establish a Mission in Hayti.

MISSION IN BURMAH.

Commenced in 1814. It has three Stations—Rangoon, Ava, and Chittagong. 1. Rangoon.—Rev. George H. Hough, printer and preacher. Rev. Jonathan Wade, preacher.—Here is a church of 18 native converts; and Mrs. Judson before leaving the place, had a very interesting school of about 30 females. Rangoon is on a river of the same name, 30

mi. in the South East part of Tennessee, commenced by Rev. Humphrey Posey, in 1818.—Mr. Thomas Dawson, steward and superintendent of the schools, Rev. Evan Jones, preacher; Mr. Isaac Cleaver Farmer and Blacksmith; Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, teachers; Mr. Jas. Waford, interpreter. The Missionaries cultivate 70 acres of land, have several buildings, a school at Valley Towns, limited to 50 scholars, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

V. MISSION IN AFRICA.

One station at Cape Messorado, commenced in 1821, under the auspices of the American Colonization Society.—Rev. Lott Carey, and Rev. C. M. Warren, (coloured men) preachers. The latter is not under the particular direction of the Board.

VI. WITTINGTON STATION.

On the Chatahoochee river, in Georgia, commenced in 1823. The town is named Tuchabanchee; the station, Wittington Station.—Rev. Lee Compre, superintendent and preacher; Mr.—Simons, and Miss—Compre, teachers.

ADDRESS.

The work of evangelizing the world is now successfully commenced by the friends of Christ; and in this labour of love, we as a denomination, are attempting to bear some humble part. We have already in the various fields occupied, 28 competent Missionaries—16 males and 13 females. Nine of the males are ordained preachers. These Missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the heathen.

Our Missionaries require immediate assistance to continue their operations. It has been supposed that the necessary funds were amply supplied, and for some time very little has been done by the churches. Instead of this, our funds have been annually diminishing; but we are unwilling to believe that it has been the consequence of diminished interest in the momentous object of missions. The resources of our brethren which were brought into action, in about three years from the formation of the General Convention, show that they are both able (See page 4.)

CHRISTIAN SECRETARY.

The Ministers and Messengers of the Appomattox Baptist Association, to the several Churches which they represent, Greeting:—
DEARLY BELOVED BRETHREN,

As the declension of vital godliness in almost every church, may be attributed either to false doctrine or false discipline, it has seemed good to us on this occasion, to invite your particular attention to that course of church discipline, which to us appears clearly pointed out in the Scriptures. For although "God hath not cast off his people whom he foreknew"; and although there have been, since our last Association, not a few indications of His presence with us, for which we desire to call upon our souls, and all that is within us to bless and praise His holy name; yet we cannot open our eyes, without beholding, in almost every part of Zion's borders, much cause for deep humiliation and prayer.

In many who call Christ Lord, Lord, there is a proud contempt of his positive commands—a manifest departure from that narrow path of self-denial—that holy walk—that heart-purifying faith—that sin-subduing love, which every where in the Holy Scriptures are regarded as the only adequate evidence of real discipleship—as the only infallible witness, that professors have been born of God, and thus translated out of the kingdom of darkness into the kingdom of his dear Son. As an uncontested proof of this heart appalling state of things, it is needful only to mention the profanation of the Lord's-day—the immoderate use of riches, so frequently discoverable among professors of godliness.

It is to be feared also, that in some churches, there is a soul-destroying, God-provoking, neglect of discipline.—Gross transgressors are winked at; or, at most, treated with such laxity of discipline, that, like the disobedient, rebellious servant or child, who is not speedily and judiciously corrected, they take fresh encouragement to repeat the offence—or, as the Apostle expresses it, 'Sin that grace may abound.'

If these remarks be true; if it be no fiction, but a faithful picture of realities; how strong the motive, how imperious the call, for us to awake to righteousness and sin not—to hew down with the axe of discipline, every tree which bringeth not forth good fruit—to purge out the old leaven, that the churches may become a new lump.

And, that we may be encouraged to engage in this good work of the Lord, it is proposed to offer some remarks, in the first place, on that plain directory, recorded in the 18th chapter of the Gospel by Matthew, concerning private trespasses: "Moreover, if thy brother shall trespass against thee, go and tell him his fault; if it be not heard thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Our Lord, who knew all things, foresaw the various occasions of private contention and offence which must needs occur between individuals of the same church.

In these verses therefore, he lays down a plain and positive rule of procedure in all such cases. "Moreover, if thy brother trespass against thee;" that is, in case a professed disciple of the Lord Jesus Christ should injure thee, thou must not (in conformity with the fashion of this world) complain, in the first place, to others; because, in many instances, provocations are unintentional—in others there may be a misapprehension in both parties. But supposing the offence to be real, the reporting of it to others will have a direct tendency to widen the breach—to alienate more and more the injured person, and to wound the feelings as well as the character of the trespasser. "Go and tell him his fault between him and thee alone;" that is, suffer no one else to be present at the interview, because, it will thus clearly appear, that thou hast no desire to retaliate the injurious conduct, but rather to conciliate his friendship. By thus consulting his feelings as well as his character, thou wilt evince, that thy confidence in him is not lost. "Go, therefore, deeply sensible of thy own unworthiness—deeply conscious of thy own need of mercy, at the hand of thy offended God,—and with a heart, raised devoutly to the Father of Mercies, for that wisdom which is from above, ingenuously unfold to thy offending brother the cause of thy grievance—tenderly state the effects of his conduct upon thy own mind—affectionately urge upon him suitable concessions by the love of Christ and the ever-binding law: 'Whatsoever ye would that others should do unto you, do ye even the same unto them.' "If he shall hear thee, thou hast gained thy brother;" that is, if the offender, being convinced of thy cordial desire to consult his good, receive thy private admonition in a Christian temper, and be thereby brought to confess his fault, and make suitable acknowledgement, peace and friendship, love and harmony will be restored.

But as the most scrupulous attention to this rule will not always produce the de-

sired result, our Lord directs, that, in case of failure, the injured brother should resort to another method. "But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established." The design of calling these other persons as assistants, is, that, by the weight of their character, counsel, and Christian admonition, they may prevail with the trespasser to do that which is right, and thus terminate the controversy: or that, provided their efforts should prove unavailing, they may then bear testimony before the church against him.

Hence it necessarily follows, that the persons selected for this purpose, should be of unimpeachable character, possess the needful qualifications, and be disposed, in all respects, to act the part of real peace-makers. Let it be remembered too, that at this point of the business, if at any, a favourable result may be anticipated. As the matter as yet is carefully concealed from the public eye and public ear, the offender has much to hope and nothing to fear from yielding just concessions. Here then every effort should be made for the termination of strife, and the restoration of fellowship. Let then all those who may be called to assist in such circumstances, bear in mind, that a failure here will almost invariably prove the forerunner of a failure before the church.

If, however, after these assistants have laboured to effect a reconciliation, the trespasser should still remain obstinate in refusing reasonable acknowledgments, then the subject must be laid before the church. "And if he neglect to hear them, tell it to the church." When it is thus brought before the church, it becomes the duty of the church, faithfully and solemnly to admonish him of his sin, his danger and his duty. And, if he should still persist in his course, it then becomes their duty to pass sentence of excommunication against him. "But if he should neglect to hear the church, let him be unto thee as an heathen man and a publican."

In testimony of his approbation of such a decision, our Lord added his declaration, that it should be sanctioned in Heaven; whether expulsion from the church, or restoration to its privileges might be the result. "Verily, verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosed in Heaven." It will surely be admitted, by every candid person, that this promissory assurance of our Lord cannot apply to any case, either of excommunication or restoration, which has not been conducted in conformity with the given rule. And

from the whole process it seems evident that the name of our Lord, Je-
tan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This sentence might seem to the transgressor, and to such as had connived at his abomination, arbitrary and cruel: nevertheless so spake the Lord Jesus, by the mouth of the Apostle. This was the remedy, and the only remedy, which, in the judgment of Christ, was suited to the case of the offender. And lest the church should remain too insensible to the danger of that and other cases similar in their tendency, the Apostle pertinently asks, "Know ye not that a little leaven leaveth the whole lump?" that is, "Are ye not aware, that a very small quantity of leaven will naturally diffuse its influence through the whole lump of dough in which it is hidden?" And if this were universally the case, then, by parity of reasoning, it would follow, that, if they should restrain in fellowship, one who had been guilty of so great a crime, the baleful influence of his example would effect, spread through, and corrupt the whole church; "Purge out, therefore, saith he, the old leaven, that ye may become a new lump." But he stops not here: for with this gross offender he ranks others of various names, who must not only be excommunicated, but whose company, every real Christian is required, peremptorily, to shun. "But now I have written unto you not to keep company, if any that is called a brother be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extortioner; with such an one not to eat." If then it clearly appear to the Church of Christ, either upon open confession or other competent evidence, that any member is guilty of any offence named in this black catalogue, or of others, of similar atrocity, it becomes their solemn, indispensable duty, promptly and impartially to obey the Apostolic mandate. His language is plain, positive, authoritative. To depart then from this wise, holy, and immutable rule of church discipline, through worldly policy—through false tenderness—to please friends or favour relations—to gain popular applause—to conciliate the friendship of the world—or, what is still worse, perhaps, than all, for the "love of filthy lucre," is to treat the wisdom of God as folly, and to react the part of Saul, in sparing Agag, and the best of the sheep and of the oxen, under pretence of offering a sacrifice to the Lord. That we may illustrate and enforce this view of the subject, let us inquire, What are the chief ends of church discipline?

(To be continued.)

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, JANUARY 11, 1825.

We have noticed the strictures of the editors in the last number of the *Baptist Register*, (published at Utica,) on the correspondence between Mr. Jefferson and William Granby, in which they would seem to insinuate, that we published that correspondence without comment, and consequently adopted the sentiments therein contained as our own, and inculcated them on our readers. We thought we were sufficiently explicit in the expression of our opinion of the correctness of Mr. Jefferson's theology, when we introduced the correspondence with the following remarks:—"In the letter below, from the illustrious man, (notwithstanding the honourable mention he makes of Jesus Christ and his religion,) we have a melancholy proof, that 'the world by wisdom knows not God,' and that 'none knoweth the Father save the Son, and he to whom the Son will reveal him.'—And it has been uniformly our intention to be sufficiently plain in asserting and maintaining the important truth, that obedience to Jesus Christ, as King in Zion, is the indispensable duty of mankind.

That disposition that would say, in regard to any of the positive institutions of Christ's house, 'Let it be neither mine nor thine, but divide it,' (as some do, when they say the mode of baptism is non-essential;) we have never intended to countenance. In conducting the Secretary, we have not been insensible of the deep responsibility of our situation, and it has ever been our intention to distinguish truth from error, to advocate the former and disown the latter;—how far we have succeeded in our attempt our brethren and friends will judge.

We have inserted the Circular of the *Baptist Board of Missions* entire, this week, notwithstanding its length;—the importance of the document to our whole denomination, is, we trust, a sufficient apology.

We have seen the first number of the *Connecticut Observer*, published in this city, and are pleased with its style and execution. We hope the paper may prove a powerful auxiliary to the cause of science and sound theology.

There is a strong objection to the *paper* on which the *Observer* is printed, and an objection, which has cost us much pains to obviate in publishing the *Secretary*, viz. while the paper has a beautiful appearance to the eye, it is altogether too frail. We presume the publishers of the *Observer* will attempt a speedy removal of this objection.

v. A Convocation of the Baptist Churches in Constitution next week.

On Wednesday evening the 5th inst. agreeable to previous notice, the Annual Meeting of the Connecticut Branch of the American Tract Society, was held at the Baptist Meeting House in this city. A number of interesting addresses were delivered on the occasion to a numerous and attentive auditory.

After which the Society made choice of its offices for the year ensuing, and attended to the business of the Society as is customary at such meetings.

BURMAH.

The London Times animadverts in decided terms of censure upon the conduct of those who have the management of the war in Burmah, and very strongly insinuates, that Lord Amherst is incompetent to the task of governing the British East India possessions.

Letters from Calcutta, received in London, dated June 12th, 1824, give an account of a very sanguinary battle between the British and Burmese forces at Memboo Creek, in which the slaughter of the Burmese was immense. The British were successful. The account states, that 81 pieces of artillery, and 600 stands of arms, were taken by the British at Rangoon. The warfare carried on appears to be quite desultory. This account says nothing about the situation of our brethren at Ava, or the disposition of the Emperor toward them.

Mr. Norton, publisher of the *Times* and *Hartford Advertiser*, has issued proposals for publishing a semi-weekly paper in this city; we wish success to his enterprise.

TO CORRESPONDENTS.

In answer to an inquiry of Amicus, we remark, that we inserted a piece entitled *Sunday sickness*, in the *Secretary*, a few weeks since; we found the piece in the *Gospel Treasury*, a valuable compilation from various authors, published some years since, by the Rev. Wm. Collier, of Charlestown, Mass. Mr. Collier does not inform us to whom we should give credit for any pieces we may select, but only says, in general, that the work is a compilation from various sources; we are therefore unable to say who are the authors.

The piece above alluded to, was republished in the *Religious Intelligencer*, at New Haven, probably from the *Secretary*, and since is going the rounds in other papers, quoted as original from that paper: as, for instance, the *Southern Intelligencer*, now lies before us, having the piece quoted in this manner. This

is owing probably to the fact, that the editor of that paper forgot to give notice that it was originally designed for another 'hemisphere.' We believe the piece originally appeared in the *Spectator*, and is the work of Addison, but of this we are not sure, and it is of very little consequence. If that piece, and the *family of narrow souls*, which was extracted from the same work, shall but subserve the cause of truth, by reclaiming sinners from the error of their ways, our object will be answered.

Obituary of the late Rev. John Nichols, of Woodstock, is received, and shall appear next week.

For the Christian Secretary.

WORK OF THE LORD IN NEW MILFORD.
Extract of a letter to the Editor, dated Litchfield, Dec. 30th, 1824.

Dear Brother.—During my journey, I have visited that part of New Milford, mentioned in the *Secretary* some weeks since, where the Lord was then pouring out his spirit; and truly I may say the Lord is there in very deed, and the writer found it good to be there. In the neighbourhood, where the work has been the most powerful, almost every individual, from the hoary head, to the child of 10 or 12 years of age, are rejoicing in God their Saviour.

I attended one meeting on the Lord's day, and witnessed no less than fifty persons publicly declaring 'what God had done for their souls,' while others, with tears of anguish and penitential sorrow, earnestly desired prayers to the Saviour of sinners in their behalf.

On Monday evening, I attended meeting at the same place, and new trophies of triumphant grace, spoke the wonders of redeeming love. New converts told us, with transport, of the solid peace they then enjoyed, being reconciled to God through the death of his son.

It appeared to me, we enjoyed in that meeting a little antepast of heaven—almost every countenance wore a heavenly smile, while their tongues were chanting the Redeemer's praise.

I truly felt the language of the poet,

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

The work is spreading to the east, into other neighbourhoods, where a number have obtained 'good hope through grace,' and many poor sinners are crying for mercy. The hardest hearts are melted, and the loiy looks are brought low. Surely, 'it is the Lord's doings, and it is marvellous in our eyes.' Almost every day, while I was in New Milford, some were brought out of the darkness of nature into the glorious light of the Gospel, while the number of those who became pricked in the heart and cried, 'Men and brethren, what shall we do to be saved,' was multiplied. O that this sacred influence may spread, until the earth shall be filled with the glory of God.

The whole number that have apparently obtained a good hope through grace, as near as I could ascertain, is probably about 80.

Yours most truly,

SETH HIGBY.

Accounts similar to the above are always acceptable to the publisher of the *Secretary*, and he solicits his brethren to furnish them for publication, as they shall fall under their observation. Such accounts are useful, as they are calculated to encourage the fainting hopes of God's people, and give new energy to those who are toiling for the salvation of sinners. They are useful because they confirm the truth of the Gospel of Christ, who promised his disciples, that if he went away, he would send the Holy Ghost, who should 'reprove the world of sin, of righteousness, and of judgment,' and should also give comfort and peace to the penitent soul. They are useful, because they are calculated to admonish the impenitent of their sin and danger, and excite them to flee from the wrath to come. They are useful, because they declare the power and glory of the riches of God's grace to men.

FOR THE CHRISTIAN SECRETARY.

DESIGN OF THE CHRISTIAN MINISTRY AND THE QUALIFICATIONS OF ITS MINISTERS.

(Continued from page 194.)

The Lord Jesus Christ, in qualifying his ministers, regards the character of the age, and the state of society in which he designs them to labour. Thus he has done in the choice of his prophets and apostles, and thus he has continued to do in every succeeding period.

1. The character of the present age demands an enlightened ministry. It is an age of improvement, and requires therefore an improving ministry. Men are now enlightened, and our country abounds with institutions to increase their information. Schools are established for the instruction of children; and academies, seminaries and colleges for the qualification of our youth for the active and professional duties of life. What have been, and are at present considered classics, for advanced stages of collegiate education, are now introduced for the study of pupils in many of our public

schools. Yeat and it is astonishing too, what progress they make in them, and with how much facility they understand and illustrate their contents.

Our private and public institutions are also improving. It is an age of invention, and fraught with valuable experiments. Shall the ministry, enlightened in its character, and adapted to the comprehension of the greatest and most vigorous intellect, alone remain unimproved? Shall its ministers be the only class of community doomed to ignorance, or to the standard of generations elapsed? Shall they, to whom are committed the oracles of truth, and the privilege of conducting souls to heaven, be contented merely with a capacity of relating a Christian experience, or offering a pathetic exhortation, calculated to encourage Christians, or to alarm the impenitent? Will men be contented with this? Will they feel all that interest in the ministry of such an one, which is necessary for the growth of our societies, and for extensive good among our congregations? We see they are not. They will seek, and if possible, find an enlightened ministry, either at home or abroad.

2. The present state of society requires an enlightened ministry. The state of improvement in society is nearly proportioned to the advantages enjoyed. The present age, abounding with these, has affected materially the taste and desires of men. At present, men wish to hear something fitted for the discipline of the mind, as well as the improvement of the heart. They want to hear truth exhibited in the most advantageous light, illustrated by ancient and modern science, and enforced in the most effectual manner, to convince the understanding, and to rouse the slumbers of the soul.

This state of society will not remain stationary, it will be constantly increasing. The church, as she progresses in her destined course, will scatter around her, the principles of civil freedom, the blessings of refined civilization, and the benefits, the unspeakably glorious benefits, of her holy religion. Where ignorance now prevails, knowledge will soon be diffused—where nothing but a wilderness now exists, flourishing villages will rise, and thrive; and the present intellectual improvement that characterises society already distinguished, will be greatly augmented.

A ministry adequate to these wants is requisite. Arguing from the fact, we conclude it will be furnished. Divine Providence warrants this, by succeeding the deservedly appreciated objects of our education societies, and seminaries of literary and theological learning with such marvellous prosperity. In the last thirty years, how many ministers, who are the hope, joy, and glory of our age, and the church, have been qualified by these instruments, (through the blessing of God,) for their sacred employment. They are pastors and teachers to our churches at home. They are missionaries and instructors to the natives of our land, and to the heathen in foreign parts. The scriptures, translated by them into different languages, have been circulated among their millions, and who can predict the magnitude of that change that their preaching and writing will eventually effect in the moral state of man.

It remains yet to send the gospel to the greater part of the world. This must be done. God designs to save his people of every clime; the heathen must be given to Christ for an inheritance, and the utmost parts of the earth for a possession. These must be given, as they always have been, by means, and these means, must and will be used and adapted to this end. Divine knowledge must be diffused. Missions must be established and patronised. Our churches at home must be supplied with able pastors, that they by their influence may excite our members to contribute towards the accomplishment of this grand and heavenly enterprise.

Ministers must be enlightened to effect these glorious but arduous objects. They have learned heathen, their priests, and other professional men to combat; superstitions to expose and overcome; deeply rooted habits to encounter; prejudices of tradition and education to surmount. They have all the arguments that ages could invent, and infidel learning and ingenuity could devise, to urge against a new religion—a religion opposed to the maxims of their ancestors, and to the dearest principles of their hearts. They have the bible to translate into their languages, and its precepts to enforce upon their consciences. Without information of their history, of their religion, of their general character, and of their language, how can any one, unless supernaturally endowed, like the apostles, be instrumental in their conversion?

Admitting ministers to possess the moral qualifications described in the last number, (without which they may be nominally, but not in fact the ministers of Jesus Christ,) by giving them learning, you give them power in advancing the spiritual interests of Zion: by giving them learning, you put them in possession of the knowledge of a book, which is acknowledged by all, as designed among the chief means of renovating the world. This volume will not suffer under the examination of a heathen philosopher, or

an infidel, or an historian, or a poet. It is said that, 'independently of a divine origin, it contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass, from all other books that were ever composed in any age, or in any idiom.' By furnishing them in this manner, they are qualified to exert a powerful influence over the minds and hearts of men wherever they go.

(To be continued.)

General Intelligence.

EIGHTEENTH CONGRESS.

SECOND SESSION.

SENATE.

Monday, December 27.

Mr. Johnson, of Kentucky, from the Select Committee on that subject, reported a bill "for the Abolishment of Imprisonment for Debt," which was read.

On motion of Mr. Johnson, of Kentucky, the Senate resumed the consideration of the motion of the 21st instant, to instruct the Committee on Public Lands to inquire into the expediency of providing for a final liquidation of the debts due by Banks, in which the moneys arising from the sales of Public Land were deposited, which was so modified as to refer the consideration of the subject to a Select Committee of five, and in that shape agreed to.

On motion of Mr. Johnson, of Kentucky.

Ordered, That the petition of Lewis A. Tarrascon, presented on the 13th instant, praying the opening of a wagon road, from the Missouri to the Columbia river, be referred to the Committee on Roads and Canals.

Adjourned.

Tuesday, December 28.

Mr. Barbour, from the Committee on the District of Columbia, made a report, accompanied by a bill "for the relief of the Columbia College in the District of Columbia;" which was read.

The bill from the House of Representatives, "to authorize the occupation of the Oregon River," was twice read by general consent, and, on motion of Mr. Barbour, referred to the Committee on Military Affairs.

Adjourned.

Wednesday, December 29.

The Senate proceeded to the consideration of the bill to abolish Imprisonment for Debt.

A protracted discussion took place, on the details of the bill. It was at length postponed till to-morrow.

Adjourned.

Thursday, December 30.

The Senate were engaged to-day in discussing the bill for the relief of the Columbian College, which was at length re-committed, in order to obtain further information.

Adjourned to Monday.

HOUSE.

Monday, December 27.

Mr. Hamilton, from the Committee on Military Affairs, reported a bill "regulating the accountability for clothing and equipage issued to the army of the United States, and for the better organization of the Quarter Master's Department;" which was twice read and committed.

On motion of Mr. Call, of Florida, it was Resolved, That the Committee on Roads and Canals, be instructed to inquire into the expediency of making a further appropriation to complete the public road from Pensacola to St. Augustine in the Territory of Florida.

Mr. Reynolds, of Tennessee, laid on the table the following:

Resolved, That the President of the United States be requested to communicate to this House, whenever he deems it convenient, what progress the Engineers have made in carrying into effect the act of Congress of the 3d of March, 1823, entitled "An act to establish a National Armory on the western waters."

On motion of Mr. Long, of North Carolina, it was

Resolved, That the Committee on Ways and Means be instructed to inquire into the expediency of reducing the duty on the importation of salt.

On motion of Mr. Conway, of Arkansas, it was

Resolved, That the Committee on Roads and Canals be instructed to inquire into the expediency of authorizing the President of the United States to cause a Military and Post Road to be opened from Little Rock to Cantonment Gibson, in the Territory of Arkansas.

On motion of Mr. J. T. Johnson, of Kentucky, it was

Resolved, That the Committee on the Judiciary be directed to consider the expediency of abolishing Imprisonment for Debt, and that they have leave to report by bill or otherwise.

On motion of Mr. Tracy, the House then went into the Committee of the Whole, Mr. Campbell, of Ohio, in the chair, on the bill "further to amend the act authorizing the payment for property lost, captured, or destroyed by the enemy, while in the military service of the United States, and for other purposes."

A debate arose on this bill, till the Committee rose, reported progress, and obtained leave to sit again.

Adjourned.

Tuesday, December 28.

Mr. Stewart, of Pennsylvania, offered the following resolution which was ordered to lie on the table, and be printed:

Resolved, That the Committee on Roads and Canals, be instructed to report a bill pledging the proceeds of the sales of the Public Lands, and the dividends of the United States' Bank Stock, as a permanent fund for the purposes of internal improvement, to be distributed among the several States according to the ratio of representation, and expended on objects to be designated by Congress, within or bordering on the States respectively. The said fund, with the interest thereon accruing, to be vested annually, in United States' or other productive stocks, until the same shall be required to carry into effect the objects of its appropriation.

Mr. Trimble, of Kentucky, offered the following resolution, which was agreed to:

Resolved, That the Committee on Ways and Means be instructed to inquire whether any, and if any, what provision ought to be made by law to discriminate between importations made by citizens of the United States and others, and whether it is or is not expedi-

ent to repeal all laws allowing credits for dues upon merchandise imported by aliens, or on foreign account."

Mr. Wickliffe of Kentucky, moved the following resolution, which was agreed to:

Resolved, That the Committee on the Judiciary be instructed to inquire into the expediency of exempting, for a limited time, from taxation by the territorial governments, the military bounty lands which have been patented to, and not sold by, the original claimants, or their heirs.

On motion of Mr. Tracy, the House went into Committee of the Whole on the bill "further to amend the Act authorizing the payment for property lost, captured, or destroyed by the enemy, while in the military service of the United States, and for other purposes."

A debate on this bill occupied the remainder of the session.

Adjourned.

Wednesday, December 29.

Mr. Thompson, of Georgia, according to notice, moved to discharge the Committee of the Whole from the further consideration of the report of the Committee on Military Affairs on the claim of that State for compensation for services by her militia, in 1793—4.

The motion was carried—aye 33, nays 56.

Mr. Thompson then moved to recommit the report to the same Committee, with instructions "to report a bill making an appropriation for the payment of the said claims; the appropriation to be conformed to the report of the Secretary of War, made to this house upon the subject of those claims, in the year 1803, and to embrace each class of claims respectively, as described in that report."

The report was, after considerable debate, ordered to be laid on the table.

On motion of Mr. Tracy, the House again resolved itself into a committee of the whole on the bill further to amend the act authorizing payment for property lost, captured, or destroyed by the enemy, in the late war with Great Britain, and for other purposes.

Mr. Tracy addressed the Committee, in a long speech, in favour of the bill.

The Committee then rose.

The President transmitted a message containing a report of the Secretary of the Navy, relative to Commodore Porter's conduct in the West Indies, accompanied by a letter from the Commodore.—The Commodore has been recalled, for the purpose of investigation.

Adjourned.

Thursday, December 30.

A resolution was adopted, to appoint a joint Committee, to inform General La Fayette of the passage of the bill in his favour, and to request his acceptance of the donation.

The remainder of the session was occupied by a debate on the bill for the relief of sufferers on the Niagara frontier.

Adjourned to Monday.

From the N. Y. Daily Advertiser.

GREECE.—The campaign in Greece may be considered, now that the winter is advancing, as nearly closed, and never was there a protracted contest more honourable to a people than to the Greeks. They have recently been successful on shore as well as at sea; and such are the paralyzing effects of their victories on their brutal enemies, that the Turkish Empire may be said to be shaken to its base.

It appears from intelligence in the French papers that contradictory accounts were in circulation as to the evacuation of Spain by the French troops. The Royalist volunteers, the Priests, and the whole party who aided the French to overthrow the Constitution, or the Cortes, are violently opposed to any change in the present system of government in Spain. The Volunteers had taken an oath in which they swear to be faithful to the King and "defend his sacred rights as an absolute Sovereign, even to the shedding of the last drop of their blood."

Extract of a private letter of the 14th ult from Constantinople:—"The Captain Pacha has disappeared, without doubt for ever, from the Asiatic castle of the Dardanelles. Of a superb fleet of 120 armed vessels or transports only thirty have returned to the Hellespont, and these are so perforated with balls, that the wretched condition of those left behind may be easily imagined. Perhaps by this time they have been burned by the intrepid Cannibis, who has sworn to set fire to them under the very cannon of the Dardanelles. The discomfiture of the Captain Pacha took place at Mitylene. At the moment when his fleet was passing along the canal which leads to the anchorage, the Greek armed vessels entered pell-mell with him, and by this manoeuvre neutralised the fire of the Turkish batteries, which could not fire upon the Hellenist vessels without damaging their own. In this state of confusion, the fire-ships hooked to themselves all the Ottoman vessels which they could reach, and the conflagration was so terrible, that it was visible to an immense distance at sea.—It is rumoured upon good authority, that the Turks lost 12,000 men in the Samos attack, which preceded that of Mitylene."

SENTENCE OF FAUNTLEROY.

Great exertions were made by the counsel of Mr. Fauntleroy to save him from death.—Mr. Broderick had been heard before the judges in an argument on a writ of error for several days. He closed on Wednesday morning, 24th of November. The judges on the same day proceeded, with closed doors, to consider their judgment. The Globe and Traveller of the same day, in a postscript dated at half past 5 P. M. says:—"At five minutes after five o'clock, the Privy Council broke up after a long deliberation, and the final result was that Henry Fauntleroy is to be EXECUTED on Tuesday next."

Several arrests of persons have taken place in Germany. The former editor of the German Observer, M. Cusheching, and a number of students, accused of revolutionary intrigues have been conveyed to the fortress of Asperg.

The brewers of Liverpool have advanced Ale ten shillings a barrel, from the advance in hops and malt.

LIVERPOOL, Nov. 23.

By this opportunity, the Corinthian, you will receive the latest Papers, Lists and Price Current—

The Marquis Wellington, Baxter, from Belfast for New Orleans, was lost on 16th inst. near Wexford, when most unfortunately the crew and passengers were all drowned. She had 13 cabin and two steerage passengers, and a crew of 16 persons. The losses on the East Coast have been very great, the weather having been most tempestuous for the last month but particularly on the 23d inst."

SPAIN.—One of our late Paris papers men-

tions an occurrence of importance in Spain, which we had overlooked. It was communicated in a private letter, and the editor publishes it as authentic.

Three thousand men who had been assembled at Corunna, to embark for Havana in the two frigates built at Ferrol, rose in a body and refused to go. A greater part of them, it is added, deserted into the country where they no doubt form a strong faction against the government.

Letters from Madrid mention, that the government have sent out despatches reappointing La Serna to the Vice royalty, and approving of all the measures adopted by Canteras and Valdez. La Serna has received the title of Duke of Andes.—N. Y. D. Ad.

EMIGRANTS TO HAYTI.

Sailed, yesterday morning, the brig De Wit Clinton, Capt. Barstow, for Port-au Prince, with upwards of 100 emigrants, and ten cabin passengers. Among the latter were Peter Barker, Esq. and the Rev. Peter Williams, Agents of the Society for promoting the emigration of free persons of color to Hayti, and sent out by the Society to that government; and the Rev. Mr. Hughes, of the Missionary Society of New York.—N. Y. D. Ad.

We understand that the Legislature of New-Jersey, on Thursday last, granted a Charter to a Company for 99 years, to make a Canal from Easton, on the Delaware river, by the way of Patterson to Jersey City.

The facilities which this Canal will give to the transportation of Coal will be of incalculable value to New-York. It is believed that the distance from this city to the coal mines in the vicinity of Easton, will be shorter than the distance from Philadelphia to the Schuylkill mines—and on examining the map we find that Easton is the most direct route from this city to Pittsburgh or the Ohio, and consequently will open a communication of trade from this quarter to the interior of the State of Pennsylvania, and the south western part of the State of New-York.—N. Y. Paper.

At present, we understand, the Canal will give

value to New-York.

We understand, that the Canal will give

value to New-York.

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We understand, that the

CHRISTIAN SECRETARY.

(Continued from the first page.) and willing to do much to advance the spread of the Gospel. If, then, from any consideration, we have fallen into a state of inaction and inefficiency, let us not remain in it. It is time to awake and put forth our energies in the best of causes. Can we be innocent if we do not? Does not he who gave his life for us require it at our hands? Think how large a portion of the church in America is made up of our brethren; and if we withhold our portion from the Treasury of the Lord, we shall be guilty of manifest injustice to him. Let each one think how much, as an individual, he owes to the Lord, and let him keep back no part of the price; lest it be said to him at last, 'Thou hast robbed me in tithes and offerings.' How will such an one mourn when the fate of immortal souls is to be decided, that for the sake of leaving a trifle more to his heirs, he was withheld from the Gospel of salvation. Let each one now act with eternity in view.

Union and system will have the best effect to promote your charities, and, for this purpose, forms of combination, or constitutions for large and small societies are subjoined, which we hope will be acceptable and useful.

HINTS.

For promoting Systematic Exertions.

From the preceding survey, it is obvious, that the Baptist Board of Foreign Missions has undertaken, in behalf of the churches, to do a GREAT WORK. And, considering the obstacles to be surmounted, the number of labourers, and the time employed, it is obvious that considerable progress has been made in the work. But 'much land remains to be possessed,' even in the few countries where our Missionaries are labouring.

In Burmah, an empire containing 18,000,000 souls there are but four Protestant Missionaries, or one Missionary to 4,500,000 souls. These four Missionaries are our brethren. Is it not exceedingly desirable that the Board be furnished with means of supplying this populous country with more ample instruction? The colony at Cape Mazzurado consists of about 300 persons, and this number is constantly increasing; and the whole adjacent country is whitening for the harvest. They have no white preacher among them.—Hayti, containing a population of 500,000, is wholly unoccupied by Protestant Missionaries.—The Western Indians are better supplied. Amongst a population of 471,417, nearly 100 persons, preachers, schoolmasters, farmers and mechanics, are employed in introducing Religion, Science and the Arts.

How desirable is it, that the Missionary people number of Missionaries may be sent to co-operate with those already in the field, and to occupy new ground. But, instead of this, the Board is scarcely able to maintain those already employed. It is obvious, that there is a lamentable defect in the system of benevolence among our churches. The practice of forming Societies for the support of Missions, is not sufficiently prevalent. There are many large churches where no societies for public charity have been formed. Some say, 'if we have any thing to give, we can convey it directly to the general treasurer, without the co-operation of a Society.' And even many of the Societies which have been formed, have begun to decline from their origin. The present plan is designed to remedy this evil. It is rendered the duty of collectors to solicit subscriptions every returning year.

It should not, however, be forgotten, that no forms of constitution, no internal economy, no possible provision, can secure a Society from decline and destruction, without a salient principle of benevolence in the hearts of its members. The design of a wise organization is, to give energy and efficiency to benevolence, not to supply the place of it. The organization which is about to be recommended, is but the machinery of Christian charity, adapted, it is believed, to motion, and well fitted for use; but the main-spring, the life-giving power of the whole must be a deep-toned piety breathing good will to all men of every age and clime."

GENERAL PLAN.

"Two kinds of societies are needed—one large, the other small; the larger to include the smaller. The large societies are designed for large cities, collections of towns, or counties. They are to be immediately auxiliary to the Baptist Board of Missions, and should be denominated AUXILIARY SOCIETIES. The smaller societies are designed for towns, parishes, or school districts. These are to be immediately auxiliary to the larger Societies, and should be denominated PRIMARY SOCIETIES. The Auxiliary Societies are to be the medium of communication between the Primary Societies and the Board. It seems expedient that every town, parish or school district, have two Primary Societies—one composed of *males*; the other, of *females*. By this arrangement, greater funds will, in most places, be obtained, and in the *mane* least objectionable."

Form of a Constitution, for an Auxiliary Society.

Art. 1.—This Society shall be composed of the members of the several Male Primary Societies in [here name the towns or county*] and shall be called "The Auxiliary" Foreign Missionary Society of

Art. 2.—The sole object of this Society shall be to raise funds in aid of Missions under the patronage of the Baptist Board of Foreign Missions.

Art. 3.—The officers of the Society shall be a President, Vice Presidents, a Treasurer, and a Secretary. These officers, in connexion with at least one person elected from each of the several Primary Societies composing this Society, shall constitute an Executive Committee, of whom not less than five shall form a quorum.

Art. 4.—Every Minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

Art. 5.—It shall be the duty of the Executive Committee to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the parent institution, or as they shall otherwise obtain—by deputing some of their members to attend the meetings of the several Primary Societies—and, in general, by aiming to excite, in the use of all suitable means, a powerful interest in favour of the Missionary cause.

Art. 6.—The President shall have power to call special meetings of the Society.

Art. 7.—The Treasurer of the Society shall receive all payments from the Treasurers of the Primary Societies of males and females, and shall pay over the funds in his possession, after deducting incidental expenses into the treasury of the Baptist Board of Foreign Missions.

Art. 8.—The Secretary shall record the proceedings, and conduct the correspondence, of the Executive Committee and of the Society.

Art. 9.—There shall be an annual meeting of the Society, on the day of, when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported; and the other business of the Society transacted. [It will probably be found practicable and expedient to have a sermon, or addresses, on the occasion; and to print the reports of the Executive Committee and Treasurer, and distribute them liberally among the several Primary Societies.]

Art. 10.—A copy of the Constitution, authenticated by the Secretary, shall be sent to the corresponding secretary, or to the Assistant Corresponding Secretary, of the Baptist Board of Foreign Missions.

Form of a Constitution, for a Primary Society.

Art. 1.—All gentleman (or ladies) contributing, annually, not less than _____ shall be members of the Society.

Art. 2.—There shall be elected, annually, a President, Vice President, Secretary, and Treasurer, and as many Collectors as shall be thought expedient.

Art. 3.—The four principal officers shall perform the following duties:—The President, and in his (or her) absence, the Vice President, shall preside in all meetings of the Society, and shall have power to call special meetings at pleasure.—The Secretary shall keep the records and manage the correspondence.—The Treasurer shall take charge of the money collected; and after deducting incidental expenses, shall pay the same to the Treasurer of the Auxiliary Society of the county, (or otherwise, as the case may be) at or before each annual meeting, on condition of that Society granting to this the same privileges which it receives from the Baptist Board of Foreign Missions.

The four officers above named shall form an Executive Committee, to manage the business of the Society, not otherwise appropriated by the articles of this Constitution.

Art. 4.—The business of the Collectors is, to obtain funds. And to do this most effectually, they shall, as soon as possible after their election, have a meeting, at which they shall elect a Moderator, and Secretary; and shall agree upon their course of operations for the year. They shall either obtain a list of all persons within the limits of the Society of whom it shall be expedient to solicit, or shall divide the town (parish or district) into a suitable number of territorial districts; and shall then agree upon the individuals to whom, or the districts of territory in which, each Collector shall make solicitation. The assignments thus made shall be recorded by the Secretary of the Collectors.

Art. 5.—The annual meeting of the Society shall be held on the day of, and shall be opened with prayer. At this meeting the Report of the Treasury shall be presented, and shall be audited by a committee chosen for that purpose; a joint report of the Executive Committee,

* Sometimes a county will be too large, in respect to territory, for one Auxiliary Society. In that case, there might be two or more formed in it.

and of the Collectors, shall be made through the medium of the Secretary of the Society, (a copy of which Report shall be forwarded as soon as convenient to the Secretary of the Auxiliary Society) the officers and Collectors for the ensuing year shall be chosen; and such other business and services attended to, as shall be deemed expedient.

Remarks on the Plan.

1. "It is simple, and easily understood."

The ladies act by themselves, and so do the gentlemen. The ladies do not solicit from the gentlemen, nor the gentlemen from the ladies. In every place, there are to be two Primary Societies of the simplest form, whose officers are few in number, have but few duties, and those clearly defined. The object also of the Collectors cannot be mistaken;—it is to obtain funds.

The members of the male Primary Societies within a county, or within contiguous towns, or if it is thought best, in one town, form the Auxiliary. To this, the Primary Societies, both of ladies and gentlemen, are subsidiary. The Society is auxiliary to the Board; and is the medium of communication between the Board and the Primary Societies. Thus 30 or 40 Primary Societies may remit their funds to the Parent Institution, through a single channel.

2. The Plan, with few modifications, will admit of general application.—Where is the town, in which small Society or two, for the support of Missions, would not be desirable? And where would it not be well for the smaller Societies of a county or of half a county, or of contiguous towns, or, at any rate, of a single town, to unite in an Auxiliary?

3. The first article in the Constitution for the Primary Societies, is so framed, that the subscription is in every case, *for one year only*. This is an important part of the system; and has the following recommendations.—1. It will tend to create a feeling of responsibility in the Collectors. Unless they act, the Society dies.—2. It secure a good store of *action*, which will conduce, not a little, to the life and perpetuity of the Society.—3. It may fairly be presumed, that the standard of liberality will rise from year to year, in a place where this system is in operation; in which case, more will generally be received, on the applications of the second year, than of the first.—4. Persons will be likely to subscribe more liberally, where the subscription is for one year only, than where it is for several. The subscription being in all cases for but one year, it will be expected, that the application on the part of the Collectors, should be annually repeated. Supposing, what ought to be supposed, that there is an active, natural body of Collectors, this will be done.

5. It is desirable that the several Auxiliaries should so arrange the times of their anniversaries, that a delegation from the Board, or the Standing Committee, may attend a considerable number of them, during a single tour of a few weeks. This arrangement, however, must be the result of time.

6. The forming of Primary Societies on the plan suggested, need in no case be delayed by the fact, that an Auxiliary cannot be immediately formed; for in all cases, the Primary Societies must have a previous existence. The larger institution is a combination of the smaller ones.

From the Baptist Register.

MR. WADE'S LETTER.

This letter was written soon after his arrival in Burmah, and will be interesting on account of its being the first communication which has been received from him since he left this place for heathen lands, and also from the consideration, that since writing the above the hand that wrote it has been bound in prison, and the head that ended it has been bared for execution. But that God who says "touch not mine anointed, and do my prophets no harm," has protected him; and that Saviour, whose work he was sent to do, has spared him, we trust, yet to do his work, and accomplish glorious purposes of grace and mercy in those, whose hands were raised for the destruction of his messengers.

Rangoon, January 26, 1824.
REV. AND VERY DEAR SIR.

We have at last reached the place of our destination. Through all our changing circumstances, God has attended us with his goodness and mercy. In the midst of various dangers he has kept us in safety. Blessed be his name. We reached Rangoon the 5th of December, and our hearts were very much cheered when we saw our dear missionary brethren, and by them were conducted to the mission house, which, to wanderers as we had been for several months, was very welcome. Mr. and Mrs. Judson, in about one week after our arrival, left us for Ava, where they probably have arrived before this date. Though we much regret the loss of their society, and especially their instructions and counsels, we are reconciled to the step they have taken, because we have reason to hope it will subserve the designs of the mission more effectually, if not more directly, than any other which they could have taken. Since they left us, we have been using every exertion to acquire a knowl-

edge of the Burman language. To be eye witnesses of the moral wretchedness of these Pagans, inspires much anxiety for the arrival of that period in which we shall be able to point out to them a more excellent way, and open to their minds those mysteries of the gospel, of which they are at present as totally ignorant as the beasts that perish.

The Burmans have been called great logicians; but even the most ignorant persons, whose mind has been at all enlightened by divine revelation, must perceive the grossest absurdities in their system of religion not only in its first principles, but in the results which they deduce from them. Their sophistry, I think is a greater evidence of their determined and wilful blindness, than of their superior power of reasoning. However, when we see any thing in a heathen that approaches what would be esteemed a mediocrity among the learned and enlightened, we are astonished, and it excites admiration, because it is unexpected.

But what is considered a power of logic when found in heathen society, frequently amounts to little more than that which is sometimes discovered in children. I mean that kind of inquisitiveness which induces them to ask numerous questions upon whatever subject their thoughts happen to be carelessly roving.

Among the rest will be many unanswerable, only because they are absurd. At other times they require that kind of proof which the nature of the subject does not admit, both of which are avoided by every real logician. A little knowledge of geography, astronomy, and natural philosophy, (and indeed either of these) would effectually overthrow the Burman system of religion.

Brother Hough has worship at the Zayat on the Sabbath. Many doubtless are restrained from making their real feelings known, from fears of the people, but those who have professed the Christian religion are not molested.

There is a very great prospect of war between the Burmans and English. Robberies are frequent, but as yet we have not been molested.—We enjoy good health and are happy. Pray for us.

Yours most affectionately, J. WADE.

Rev. E. F. Willey.

An extract from Mrs. Wade's letter to Mrs. W_____, in Utica.

Rangoon Mission House, Feb. 5. 1824.

My dear Mrs. W_____,

When I recall those painful and most eventful scenes which I have passed with you, I am compelled to stand still, and admire the efficacy of that grace which has sustained, which has always been sufficient for me. Never till I lost sight of the loved land of my fathers, could I fully realize how strong are the ties of nature. It has sometimes seemed as if a frame of clay must sink under such a trial. But the sweet consolations of the gospel are truly a firm support. Oceans can never separate me from these, and though Heaven and earth pass away, these shall never fail. You have probably heard of our pleasant voyage to Calcutta, and all the mercies that have attended us. We embraced the first opportunity of a passage to Rangoon, and arrived here in just three weeks from Calcutta. My dear friends in America can never realize with what feelings we landed on the heathen shores, and with what joy we ended our wanderings. We found the Mission House a dark gloomy place, but it was a welcome, most welcome rest from the rolling billows. Since Mr. and Mrs. Judson left us, we have had no society but Mr. and Mrs. Hough, to whom we feel much attached. We have more temporal comforts than we ever expected, and have excellent health, and feel contented, cheerful and happy. We have adopted plans for dispensing with every unnecessary care, and are resolved to make every thing subservient to the acquisition of this language. We feel more and more convinced that the time has come for the gospel to be published in this dark empire, and daily more convinced, that God has called us here.

Several of the converts are with Messrs. Judson and Price, at Ava; we have three with us, and the rest have fled, to avoid the oppressive taxes, which they were unable to pay. A few, however, are near enough to visit us, and attend worship. I prize the visits of the Burman sisters very much indeed. They are very affectionate, and generally bring some small present, when they visit us. I am sure I am never so happy as when sitting upon the mat with the Burman sisters, speaking the few sentences I have learned, and hearing them answer upon religious subjects.—Mah Men-le, the first female convert, has been quite ill since we arrived. She says the Holy Spirit makes her mind very well and happy, and the thoughts of death are very joyful, to her mind, because, at death, she shall leave all her sins with this sinful body. I am sure I never saw such manifestations of the influence of divine grace, as in some of these ignorant Christians. This is emphatically a most interesting and eventful period in this mission. The door seems opening at Ava, for the permanent establishment of this mission, and

the spread of the gospel throughout this empire. We think of the Theological Seminary at Hamilton, with much feeling, and deep anxiety. I trust "the cloudy pillar," rests upon it, and that it will be a lasting blessing to the world. We fondly anticipate the day when some of those beneficiaries will join us.

I feel most sensibly, with all the missionaries here, the importance of young missionaries being sent as soon as possible, that they may be preparing to fill the places of those whom God may be pleased to call home. We are so much engaged in the language, that we hardly think of privations and sacrifices. I am sure that life never looked so desirable to me, as since I have had the prospect of instructing these neglected females.—Please to remember us affectionately to our friends, and permit me to subscribe myself, Yours most affectionately, DEBORAH S. WADE.

From the Newark Eagle.

REVIVAL OF RELIGION IN CINCINNATI.

The following extract of a letter from a female member of the Baptist Church in Cincinnati, (Ohio,) to her correspondent in this town, will be particularly acceptable to a portion of our readers, at this time:

"I have for a long time wanted to tell you what the Lord is doing among us—today, while in the Sanctuary, I frequently thought of you, and I know your heart would have rejoiced abundantly, had you been with us. It has indeed been a good day in Israel; seventeen were this morning baptized, all (with the exception of two or three) young people, and all of them subjects of the present revival. I think you would rejoice, if you were here, to see a revival in these ends of the earth. Our meeting are crowded to overflowing. Such scenes I never witnessed before. The work goes on very quietly—no noise—no bustle;—but the streaming eyes—the anxious bosoms—the fixed attention, and the stillness which reigns throughout the house—the joys, the consolations, which the children of God receive, lead many to exclaim at the close, 'Is this not the gate of heaven!'

"Christians have been abundantly refreshed. Our little female prayer meetings are sometimes 'Bethels.' And such unity of spirit I never before witnessed; love seems to run from heart to heart, like oil from vessel to vessel, and I rejoice to see that they do not confine the effusions of this heaven-born principle to one branch of the body of Christ, but wrestle, at the throne for the outpouring of the Spirit upon all the churches. The cloud which has been for some months hovering over us, and from which precious drops of mercy have been distilled, they are willing, and pleading, that it should extend and water all the churches around, of every denomination, where Jesus is known and preached."

A Pious Mother.—In an "Address to Mothers," published by the Maternal Association of Union Church in Boston, an interesting anecdote is related of a pious mother who lived in the vicinity of Philadelphia. She had the happiness of seeing her children in very early life brought to a knowledge of the truth, and of seeing them walk in the fear of the Lord. A knowledge of this circumstance led a clergyman to her house for the purpose of inquiring respecting the manner in which she discharged the maternal duties, in educating her children. Her answer to his inquiries is worthy to be written in letters of gold, to be universally read, and to be held in everlasting remembrance.

"While my children" said she "were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that blood which cleanseth from all sin;—as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness;—as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have plead that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to rest for the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

Discovery in Chemistry.—A Prussian chemist, a Mr. Salverte, in making discoveries to improve printers' ink, has discovered a process of producing from hemp seed oil, new species of black pigment, which, for brilliancy and intensity of colour, far exceeds any black known heretofore, and promises to render Prussian black as distinguished a colour as Prussian blue is at present. The discoverer has not only applied it to improve printers' ink, but also to other useful purposes, particularly as a superior blacking for tanned leather.

Tea Plant.—The cultivation of this plant has been commenced this season in Louisiana, with considerable prospect of success.